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The Eucken Review

(Organ of the Eucken Society)

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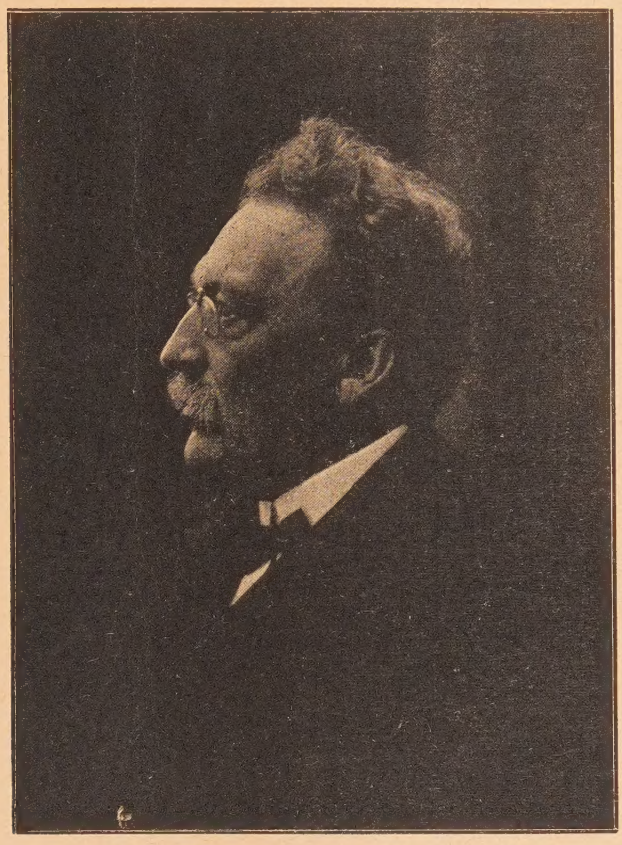

VITALIS NORSTRÖM
Professor of Philosophy, Göteborg
(† 1916)

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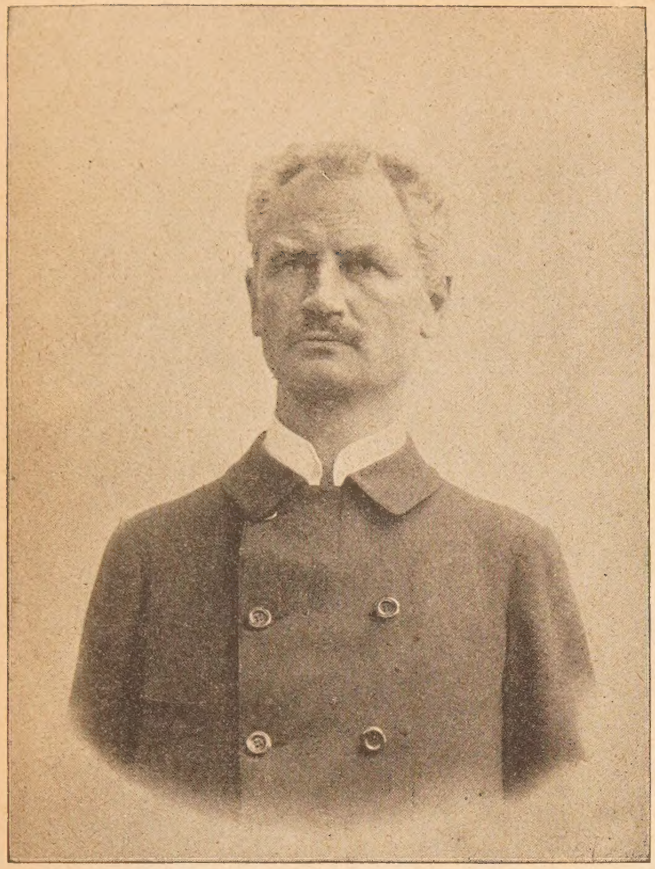

ERNST LILJEDAHL
A Swedish Interpreter of Norström's and Eucken's Thoughts

CONTENTS

Page

Eucken and Norström 1
By Ernst Liljedahl.

Morals and Art 2
By Rudolf Eucken.

The Importance of the Film in National Economy and Culture 4
By Max Suberkrub.

From all Parts of the Globe 8
The King of England's Chaplain denounces the French Government
An American Opinion on Germany

Our Letter Box 9

Books 9
"Political Views of Leo Tolstoi" by Dr. K. S. Laurila, Helsingfors
"The Adventures of Lally Helsmark" by Marshall Kelly
"Constitutional Developments in Mysore"

Editorial 12

THE EUCKEN REVIEW

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Eucken and Norström.

By

ERNST LILJEDAHL.

A grand and thrilling book—such is the verdict on Rudolf Eucken's great work "The Truth contained in Religion", passed by the Swedish philosopher Vitalis Norström in his book "Radicalism once more". This latter is a continuation of "The Millenium, a polemic treatise directed against Ellen Key and the radical eutopianism" which appeared in German. And in his dissertation "In what sense is Jesus our Saviour?" which appeared in 1907 in the German periodical "Religion und Geistesleben" he designates the book as a religious-philosophical work of the highest rank, and adds: "There are many books about Religion, which testify to a happy collaboration between the heart of the believer and the mind of the thinker; but in this case a third factor is added, which stamps the work as unique, and that is an admirable knowledge of the world and the worldly wisdom based upon it. We encounter here a conception of Religion, which is not deduced out of a philosophical system, but is a religious conception, which has grown up freely and richly out of historical culture and which unites itself with valuable personal experience. There are individual passages and general points of view in Euckens book—which is the best Apologetics known to me, and surpasses Balfour's well-known work—which justify the opinion, that it reduces at one blow all former religious-philosophical Literature to the status of a mere introduction and places itself as the one far-reaching exponent of modern religious philosophy.

In his book "Culture in the mass", in the chapter dealing with spiritual life today, Norström returns to Eucken and calls him "one of the finest and clearest thinking philosophers of life of the present time". This he says in connection with the characterisation of the aesthetic conception of life given by the German thinker, an analysis of which Norström himself makes use.

The central point in which Eucken and Norström met was their common struggle against the Naturalism and Intellectualism of the present day. Norström is Sweden's profoundest thinker and it was in his capacity as member of the Swedish Academy, that he procured for Eucken the Nobel prize for Literature in 1908. Already in 1902, Norström—he was professor of philosophy at Gothenburg—prepared the way for Eucken's world of ideas by a series of essays in a prominent Gothenborg journal, and recognized the great importance of Eucken's perceptive-theoretical works, as well as his brilliants gifts as a philosopher of Culture. Hitherto only three works of Eucken have appeared in an unabridged form in the Swedish language, as people here prefer to read the German originals. All who have read them, and have for years appeciated his intellectual productions, can but agree with the words that Norström once wrote in a letter concerning Eucken's works: "So powerful a rhythm is in them, a flood which wells up from the depths of the heart, and is driven forth by the most vigorous pulse of thought."

We know the fundamental ideas of Eucken's philosophy. How does Norström answer the old question: What is truth? "That which is fruitful, alone is true", he opines with Goethe, and adds in his article "What is truth"? (1899) these pithy words: "The deepest conception is the truest, but the deep conception assumes the form of feeling. In our feelings we actually touch truth, which the school-philosophy vainly endeavours to catch with its clear and distinct ideas, just as there we live the life that reaches beyond the sensual-rational.... The thinking individual does not form his ideal in accordance with his theoretical conception of the world, but precures for himself the conception of the world adapted to his ideal, to his conception of his own happiness and dignity, and the kind of hope that supports him in the struggle of life... It is the worst curse under which our modern culture groans, that it scents fancy and falsehood in everything that does not bear the naturalistic stamp of a cog-wheel in the great cold and dead machinery of Nature. It is just under the tyranny of this naturalistic mode of thought regarding life, the heart, the imagination and the will, that our times suffer so cruelly. The great Pan of Nature is dead, and they would like the Muses, as well as the Graces to bear him company.

Thus, at least, it was but, things are already beginning to improve, the day of a new life of the spirit is commencing to dawn. . . . The positive and real gain of the work of pure reason does not lie in the acquired knowledge about an absolute being, a super-sensual world, but in the will to serve that seeks to elevate itself from space to space above all space."

The intellect cannot grasp the super-sensual world, for "Feeling is all". The world-picture of natural science is, so Norström thinks, "no true photograph of reality, but merely an instrument for the advancement of cultural interests; the very palpable object of which is to improve the external conditions of Humanity, such as technical inventions, the healing of diseases etc., but the deeper sources of life we find in the spirit-world. Here holds good what Goethe makes Swedenborg say in Faust:

"Unlocked the spirit-world doth lie;
Thy sense is shut, thy heart is dead!
Up, scholar, lave, with courage high,
Thine earthly breast in morning-red."

(Anna Swanwiek's translation.)

Norström and Eucken are religious thinkers. They stand within Religion; who stands outside can never understand Religion. All conceptions touching personal life, such as God's existence and attributes, the Kingdom of God and the life after death etc. are based on practical reason, that is to say on conscience, sense of right, faith, hope and love, on internal experience. And this experience comes through trial and conflict. Eucken calls his conception of life Activism. He cannot stop at mere confirmations, but knows, that all deep convictions must be fought for. "In the beginning was the deed." An energetic idealism fecund and far seeing ethics ascending to the Heaven of Religion — that is Eucken's Activism.

He finds, even as Norström, that not doctrine, but formation of being is the best gift of philosophy. Out of all the confusion in you and me a firm being must be formed; out of all that is broken, a new whole must be created, a unity arise out of all multiplicity. Both these thinkers start out from life and they desire to bring development to life. Once Norström told me in conversation how he and Eucken had met on the path of philosophy. "It was a wonder,—this was approximately the purport of his words—we entered independently of one another into the riddle of life, and this neither through the Object nor the Subject, but through life." Herein lies the essential point of the kindred speculations of both thinkers. The way of Truth does not lead to death, but to life.

(Translated by W. A. Kinross.)

Morals and Art.

By

RUDOLF EUCKEN.

MANY an antipathetic, repulsive impression distinctly shows us how ruthless and void are the ways and doings in certain circles of our capital towns. Spiritual emptyness as well as refined and lustful voluptuousness are their natural result, for that emptyness reclaims incitement and support, without recoiling from the application of any doubtful means. In such a state of things, not only isolated expressions and aberrations provoke opposition, but the whole atmosphere is thoroughly corrupt and young people's imagination is directed to unclean and frivolous things. Unfortunately many an individual sees in the licence irremissable to art, if not a justification, but an excuse for unbridled sensuality, even moral dirt. In fact it is not art, but low commercial speculation which wishes to draw unworthy advantages by wipping up sensual propensities.

Nevertheless, regretful as such dim and tarnished views of morals and art are, mere words and admonitions will not eliminate them, for they are the natural result of a senile, void and exhausted civilisation, as history reveals it in more than one example. Complaints will be of little effect, unless they aim at moral incitement and a revival of spiritual life. Thus the interestedness we alluded to will soon meet with well deserved contempt. For us, positive ends and aims on that line must always be put in the very front of our interest.

But the first condition of a moral ascent is a thorough clearing of conceptions and feelings. From the very first a blending of the high and the low should carefully be avoided; never let us give to the low the semblance of the high. Firm measures have to be formed and undauntedly be brought to effect. An unexplained idea is the idea of "new morals".

No doubt our social organisations have undergone great changes, many a social distinction has been abolished, the individual has obtained greater independance, how far, however, this fact means an advantage or a loss, can only be tested by morals

founded on our spiritual self. Let us beware of encroaching upon eternal truths and values, because they comply with our vacilliating epoch. Surely morality and customs are different things, morals have to acknowledge the judgment of reason, superficial optimism only can disdain the importance of customs and traditions for man's intellectual culture. — Confucius already was right in warning men against the underestimation of the barriers that resist the greed and passions of man.

Morals in themselves however must not in the first place be taken for a repression, but for a strengthening and raising of life; wherever real ascent got into swing, it stood in close connection with moral elevation, higher aims than ease and enjoyment. Curious enough, men, who to day behave as the leaders of progress, maintain a critical and unfriendly position to morals, just as if they only were a burdensome remainder of bygone times. In fact, never has emphasised indulgence in pleasure produced any real progress of mankind. It is a very dangerous delusion to expect moral improvement by granting unchecked individual proceedings considering habits and institutions. Pascal was right in saying: "L'homme n'est ni ange ni bête, et le malheur veut que qui veut faire l'ange fait la bête."

Now turning from the problems and complications of the moment to the fundamental relation between art and morals; we are indeed firmly convinced that both these powers cannot simply amalgamate, each has to go its own way in order to serve live in its totality. But the differentiation must not bring about a precipitous separation, only on an average height of life both powers disagree and obstruct themselves reciprocally. Such kind of separation produces on the one side a kind of moralism, that envelopes itself into a selfconscious paragon of virtue, expecting any success from the submission to severe precepts and rules, and on the other side an aestheticism the whole aim of it is directed to the state of the subject and makes individual comfort the capital point of its endeavours. To tell the truth, moralism as well as aesthetics miss their principal aim: the creation of a spiritual reality and of a prominent personality, victor of human insufficiency and wrongs.

As to the moral problem, deeper natures very painfully felt the enormous complications of human life, in order to favour those morals, and as to the work of artists, no genial intelligence ever embraced the theories of aesthetic aspirations and doings, it felt far too much the troubles and pains of such endeavours to get enjoyment out of them: Here and there, real life was too great a task for itself for not being constantly pushed on, but in the midst of all these cares, troubles and fights these aspirations bear in themselves a felicity which neither moralism nor aestheticism understand.

It is one of the noble deeds of our classic thinkers, that inspite of all the diversities of the individuals, morals and aesthetics were closely connected in their works. Kant has given a decisive turn to morals. According to Goethe, he has freed us from the effeminacy we had fallen in, nevertheless his estimation of moral tasks, through the fact that he created by it an independant world of freedom, did not prevent him from acknowledging the independance and the proper value of the beautiful, he thought it quite superior to usefulness and pleasure. Thus Goethe could find the chief thoughts of the "Critic of Discernment" quite analogous to his own acts and thoughts.

For him art meant eager and troublesome research of his own nature and character, indefatigable control of himself. He was convinced that it was man's duty to seize the order of things independantly and to put limits to one's own self; this gave life a universal task, an enhancing aim.

As to Schiller, Kühnemann was quite right to say: "The high purity of the moral standpoint with full acknowledgment of artistic life in its independance is the peculiar and unique mark in Schiller's way of thinking.

Since those days, the narrow relation between morals and art are slackened and they both diverge in their aspirations, but the longing for a closer connection between them increases and the difficult problems which to-day assail and excite us will, as we hope, more than ever give unity to life in all its manifestations.

Morals must decline the shallowness of mere social ethics, and not the relation to our fellow creatures, but that to our own soul must become the main point. Art conversely cannot increase the enhancement of life without involving a raising of thought and laying aside effeminacy in feeling and action that now unseemly perpetrates ascendancy. For both movements we demand virile and productive conduct, we demand an "activism" that courageously fights against the difficult complications, giving simple directions to the chaos of the actual present and directing all kinds of manifoldness to a dominating aim. To this effect hopeful faith is indispensable, me must follow the spiritual stream of life that gets hold of us: Only from that source human life can draw more greatness, more depth, more sense than we can draw from the tattered and torn, waving and faltering present.

(Translated by Dr. Elise Lohmann.)

The Importance of the Film in National Economy and Culture.

By
MAX SUBERKRUB.

BEFORE approaching the subject-matter of this article, it will be necessary briefly to descibe the connexion existing between National Economy and Culture. It is regrettable that the literature dealing with this subject is so slight: moreover, with the exception of a few reported Lectures, and of Emerich Schubert's work, "Kultur und Volkswirtschaft" ("Culture and National Economy"), this literature gives but a cursory description of the general principles underlying the union between Culture and Economy. At the outset, therefore, I shall endeavour to explain them.

I. The National-Economic Importance.

The development of the Film-Industry is prodigious: there is scarcely anything in modern Economic life to which it can be likened. About twenty years ago, the Kinema was virtually unknown in any German town: from 1906 to 1921 the Kinema has been multiplied five-fold. Today there are in Germany 3158 Picture Shows, with a seating-capacity of 1,300,000. This development is due to the causes following:

(1) Cheapness;
(2) Comfort and convenience (the Film is displayed continuously during the day);
(3) As Joe May says, in the "Lichtspielzeitung" 1922, page 4, the Kinema is "the popular song" of our thronged and restless age—the Age of the Maschine.

This development of the Film has not been without its influence upon the Theatrical Stage. I cannot produce any definite statistics concerning the reduction of Theatres in Germany. But Dr. Ernst Schulte (in his book "Der Kinematograph als Bildungsmittel" ["The Kinematograph as an Educational Agency"] p. 16) states that, in New York alone, the Manhattan, Union, Square, Lincoln, Circle, Majestic, York Ville and Savoy Theatres were forced to close down owing to the development in question. And this in itself goes to show that the Film has become a factor to be reckoned with in economic life.

We can analyse the economic effects somewhat as follows:

(1) Film-production in its economic proportions, import and export;
(2) Employment of Workers;
(3) Influence upon Taxation;
(4) Takings of the news papers;
(5) Takings of the Picture-Houses themselves.

(1) The Film-Industry in its Economic proportions, Import and Export.

There are no fixed figures at hand concerning the Film-Iudustry; but the following statement provides a comprehensive idea as to its expansion.

According to the magazine "Wirtschaft und Statistik" ("Economy and Statistics"), there are from 300 to 400 firms, some producing 80 films during the year, others less. Dr. Carl Zimmerschieds, in "Statistische Angaben der Lichtbildbühne" ("Statistics of the Motion-Pictures"), states that, in 1920, no less than 250 firms were engaged in producing films, without counting 256 circulation-firms in Germany.

These firms are for the most part Limited Companies: there are 18 business-firms with a capital of 385,5 million marks. The total capital engaged in the production of films is estimated at from 3 to 4 milliard marks.

No accurate figures are forthcoming regarding the number of workers employed in the Film-Industry; but "Wirtschaft und Statistik", quoted above, estimates that there are about 40—50,000 regular workers. According to other sources, the personal employed in filming amounts to 100—150,000. The high importance of this is manifest, when it is remembered, by way of comparison, that Krupp, at Essen, employs approximately 60,000 hands, or that the biggest shipyards in Hamburg provide work for 10—20,000 labourers.

Export and Import Returns are another sure sign of the extension of the German Film-Industry. In 1920, the export of films amounted to 119 million marks; the import to 5 million marks only. This is nearly 1% of all the goods exported from this country. If one

NOTE OF THE EDITOR.

1. The investigation was made in 1922. The figures are consequently to be reckoned for 1921 together with the falling of the mark yet the proportion of the figures, as compared one to the other, remain the same.
2. What the investigation has revealed for Germany can be applied to other countries too. The moving-pictures in their present tendency are going astray. Its effects upon culture and civilisation are undeniably pernicious.

   Therefore it is the duty for everyone who is a champion of Truth to collaborate to the great task set before him: The film must be brought on another basis. The local centre of the Eucken Society (Euckenbund) at Munich will take the necessary steps in this sense.

takes into consideration that in 1912 the import was twenty times as much as the export, these figures of 1920 go to show that Germany has become nearly independent of the foreign Film-Industry.

(2) The Employment of Workers.

In respect to the Employment of Workers in the Film-Industry, we must distinguish three categories: first, those employed in the Industry proper; second, those employed in the business of staging; third, those employed in the actual making of films—

(a) The Film-Industry regularly employs 100—150,000 workers.

(b) For staging purposes, about 25,000 persons are needed, reckoning as an average and individuals (including the owner) to one theatre.

(c) According to the reports of the Berlin Labour Bureau, there were received by Film-operators, from September 15 to December 31, 2051 "supers" or untrained actors to play minor parts. For the whole year the amount figures out at 70,000 "supers". But, indeed, this is only a small percentage; for there are several employment offices which are local and movable (as opposed to fixed and permanent), and from these no definite figures are obtainable.

The Academic Bureau at Munich states that several thousand students have also been engaged in filming.

(d) Last but not least, an enormous amount of persons, whose number cannot be counted, are engaged in journalistic work connected with the Moving-Picture Trade.

(3) Influence upon Taxation.

The increase in the Income-Tax, the taxes upon the turnover, and the communal taxes, together show the following results:

In Krefeld were paid, in 1909, mo e than 34,000 marks ("Lustbarkeitsteuer");

In Elberfeld, 17,000 marks, or 10% of all the taxes collected there;

In Cologne, as much as 15%.

It can confidently be stated that 20% of the entire "Lustbarkeitsteuer" (Entertainment Tax) was contributed by the Motion-Theatres.

Munich paid, in 1921, the round sum of 120,000 marks. It must be mentioned that Film "stars" contributed 1,000,000 in Income-Tax. Very noteworthy also were the sums paid over by the owners and other employees.

(4) Influence of the Film upon the Life and the Increment of Newspapers.

Film advertising increases the takings of the newspapers. From the enormous Film-Advertisements sent in, many newspapers even derive sufficient money to keep themselves in circulation.

(5) Profits of the Moving-Picture-Theatres.

The takings of the Moving-Picture-Theatres themselves can best be indicated by giving a composite concrete instance. So: a Picture Show gives (let us say) 4 performances a day, and only $^2/_3$ of the seating capacity is filled. This brings us to the computation that, in Germany, 3 million persons visit the Kinema every day. Now, supposing that the admission-fee is fixed at 5 marks a head, the Motion-Picture-Theatres will net about 15 million marks daily, and from 4—5 milliards in the course of the year. These figures are reckoned at the very lowest computation: they might readily be calculated at a far higher rate.

* * *

An inspection of the data following will serve to bring to light some important points of economic interest:

(a) The national wealth was augmented in 1921, by export taxes, to the extent of 114 million marks;

(b) The local authorities received close upon 40%, through Motion-Pictures, on the Pleasure-Tax; furthermore, the Government received a considerable increment through cognate taxation;

(c) About 150,000 people found regular employment;

(d) The Kinema-Theatres received, during the course of the year, some 4—5 milliard marks.

* * *

How far these economic facts are of positive advantage to general economic welfare, and how far they will be increased, or decreased, by the cultural value of the Film, are questions which will be investigated later, when the cultural aspect of the Film has been achieved.

II. Cultural Effects of the Film.

Before I begin to discuss the Cultural Effects of the Film, I may perhaps be permitted a few remarks on the spiritual aspect of mankind, more especially the world of apparitions:

Nature alone is the primal cause of this. In every direction it sends forth its vibrations. In the brain of every man these vibrations take form and shape according to the play of visual, the auditory and olfactory nerves, and all the other senses.

The whole process is natural: as the influence, so the picture. If the initial idea is true, the image thereof will be true also. So much by way of necessary prolegomenon: I now proceed to discuss the Film itself.

What does the Film set out to effect? It aims at the creation of a picture of events which is entirely true to life. If the Film produces a real and true picture, it must perforce produce a real reflex in the mind of the people. But if the natural events are transformed by the action of the Film, the picture will not appear consonant with reality, and the judgment to be formed upon it will depend, to a large extent, upon the personal feeling of the individual spectator. From this point-of-view, the question is: Can the Film produce natural events in a manner entirely true to life?

As we have already said, man's apprehension is natural. Nature is the Causa: the brain is the receiver. In the presence of an actual event, all the senses are at work. Let us take an instance. When looking upon a burning house, we not only see the flames, but we smell, we hear the crackling, perhaps even shrieks. We stand in the throng, careless of the weather, hypnotically gripped by the event itself. Or we stand upon the seashore. We see not only the foaming of the waves, but the mere impression conveys to us the thundering break of the surge: it is for us also to battle against the storm; and, dreached to the skin, we feal the power of the Ocean.

All these natural events are accompanied by a host of tiny details. But the Film must produce something for the eye alone. And, where as in actual life each sense is occupied to a greater or lesser degree, the Film is capable of providing but a mere substitute, or counterfeit of varying exactitude or inexactitude.

So far as the human senses are concerned, our conclusions must be as follows:

(1) The imagination of the spectator must supply for itself the missing parts of the picture. But this necessarily results in an overstraining of the senses.

(2) No time-limit is exacted in the case of incidents thrown upon the scream. But this is counter to nature and reality.

When a Film is reeled off in this unnaturally quick manner, our powers of apprehension are outrun, and we cannot properly follow the sequence: all our senses are confused, and we are thrown back for enlightenment upon the textual indications of the Film.

If the Film represents incidents and events in a manner true to nature, the imagination will not be too sorely strained. But if the Film represents the events of human life in a manner that is false to fact, the result may spell disaster for an entire nation. Excessive concentration upon pictures robs one of the ability to estimate and to criticise natural life: through false productions we form false conclusions, which lead inevitably false opinions.

How, then, from a practical view-point, stands the Film today? I regret today that I was myself unable to draw any comparison between the so-called good films and those that are worthless. And this for two excellent reasons: first, because the notices in the daily newspapers are not by any means luminous in this particular respect; second, because the Film enterprises are not inclined to publish the programmes of their plays. I must therefore content myself with quoting the statements of Walther Konrads. Out of 250 film-plays, he counted 97 murders, 45 suicides, 51 cases of adultery, 19 cases of temptation, 22 cases of kidnapping and 176 cases of theft. In other words: murder, 39%; suicide, 18%; adultery, 20%; temptation, 8%; abduction, 9%; theft, 70%. This works out at 164% in 250 film-dramas. The criminal statistics of 1919 voice their opinion in this matter: in the years past, there were only 8,5 convictions: in every 1000 persons—i. e. thefts, 2 in every 1000; murder and manslaughter, only 1,8 in every 1000.

These figures show that natural events have been represented in an unnatural manner.

But, on the other hand, it may here be objected that other social factors are at hand to influence the populace. The objection is plausible; but the fact remains that the influence of the Film is paramount as a means of influencing—and enslaving—the people. For the Film, like Bengal fire, enlightens their hearts with incidents, motives, and passions, lucid, monstrous, inconceivable in actual life, whereas the result of all the great spectacles of Shakespeare, Schiller and other Dramatists have the power to influence and to thrill people for months, for years, and some times even for a life time.

All the passions, such as love, hate, fear, faith, satire, must find their place in the Film, and appear in as concentrated a manner as possible. In from 10 to 15 minutes one can see what one cannot read about in several hours. It is easy to understand that such film-material as Konrad has described, and as is so often shown upon the screens today, is apt to corrupt the senses and the nerves of the spectators: even to the extent, of bringing about disorders of the nerves, and actually leading people astray, in the way we continually read about in the police-news.

These figures collected by Konrad point to some thing still worse than all this: he asserts that the Film has robbed the majority of the people of the sense of true judgment; and, through the repeated reproduction

of unreal events in life, it has put them entirely on the wrong track. And the worst calamity of all is that the false imagery of the Motion-Pictures has made people lose every notion of truth.

The full extent of the evil effects of the Film upon the population at large cannot as yet be guaged; for there are no certain statistics to hand. However, these are assuredly cultural facts which indicate how the Film reacts upon the nation.

The Film should be a public educator on the largest possible scale; but this is still utopian, for the first experiments in this direction are only now in course of being made. To go into this particular matter more fully is, for the moment, outside my province; but I wish to state and to explain the real value of the Film, and briefly to hint how that value may be enhanced.

The Film should become an organ of Public education for the following reasons:

(1) An educational organ of this kind is very necessary today; for education has ceased to be the privilege of a single class, and it is recognised that the happiness of mankind is ultimately based, to a very large extent, upon its education.
(2) The film is evidently the cheapest and easiest organ of education.
(3) From the view-point of a sane and true Socialism, it is the most efficient weapon for winning a more exalted happiness for the majority of the people.

To insure success in the foregoing points, and to restrict and obviate all danger of mischief to culture, it is necessary

(a) to reproduce upon the screen the events of life in a life-like manner;
(b) to abide, proportionately, by the fundamental decencies of life.

Moreover, if the Film is to become an educator of public opinion, the following aditional points must be carefully borne in mind:

(1) All lies must be ruled out.
(2) Beauty must be imparted to the people; and this, by the display of the marvels of natural scenery, and by films demonstrating the growth of plants in every detail.
(3) The manners of life prevailing in other nations should be shown.
(4) Health-Films.
(5) Films picturing famous men, and the pioneers of Truth.
(6) Sport-Films (athletic demonstrations).
(7) Scientific-Films, explaining all the factors of National Economy.
(8) Scientific-Films, proving and setting forth theories, and so forth.

Up to the present, the Film has wrought great harm to the nation; yet it is potentially a powerful factor in imparting education. This question needs to be seriously investigated; but I must for the present confine myself to the points indicated above.

III. General Considerations.

We have now traced the connexion that exists between National Economy and Culture; and, as the result of our investigations, we may set down the postulates following:

(1) National Economy must be the support of the entire nation, to the end that Culture may be developed.
(2) But this Culture must be genuine and authentic: it must avoid all tension and aim at equipoise; and by the fact of stripping away all base and degrading influences, it will react upon the National Economy and render it prosperous.

That is the ideal. Let us now consider how far the Film subserves this purpose.

And first we must clearly determine what constitutes economic success in general. Now, if the employees of a firm squander the savings of the owner in rioting and in alcohol, this is not economic success, but a crime. But if these employees were to use the money to give their children a better education, or to build houses, then it might be considered that a measure of economic success had been attained. It is from this standpoint that we desire to examine the economic advantage of the Film.

The increase of national wealth, through export-duties, state and local taxes, and the employment of workers, is manifestly on economic advantage.

On the other hand, the fact that the Film subverts the moral life of the community, leads logically to the conclusion that the 4—5 milliard marks pocketed by the proprietors of the Picture-Houses are in the wrong pockets—especially when one considers that the bulk of the money is contributed by the working-classes. This can be statistically proven by the figures of the seating-capacities of the Theatres, the takings, and the number of inhabitants of the different towns.

What could be done with the money?

(1) A Theatre of medium size requires for a year the sum of 3—400,000 marks: that is to say, that with this money about 16,000 Theatres could be kept up.

(2) How many institutes of education could be built, if one takes into consideration that the Public Library in Berlin needed (in 1909) about 250,000 marks to keep it going? This means that 20,000 public libraries could be provided for with this money.

And would not this money suffice to subvention Universities and High Schools in their financial distress? How many public institutions might be built in more than one city, on the lives of the exemplary Institute of Popular Instruction founded by Professor Harms in Kiel: how many children of the working-classes might be given a free education!

But there is yet another side light to be thrown upon the cultural aspect of the Film.

As we have established, the Kinema to a very large extent impresses upon the public a totally false impression of the world at large; it robs the masses of a sound criterium of life, and helps to exacerbate the tension between the classes. But the aim of true Culture is to unite. From a cultural point-of-view, the Film undoubtedly works havoc in the public mind: for instance, it creates bad desires, and fosters bad habits. How far this havoc has already gone, can hardly be expressed: it is impossible to estimate it in numbers.

No doubt the national wealth has been increased by the Film. But no doubt, also, these material riches are—and will be—nullified by the concomitant decrease of Culture. And, notwithstanding the apparent pecuniary advantage derived from the Kinema, it may yet turn out to be a positive disadvantage to economic conditions.

These are the facts. We cannot retrace our steps. As we have pointed out, the power of the Film is immense: the Kinema is packed with several million spectators day by day.

Steps must be taken to fight the evil tendencies of the Film, and to encourage and develop the tendencies that are good. All who recognise the Truth, and who are cognisant of their strength, must straightway do battle for the Sake of that Truth—else they will sin alike against the laws of their interior being, and the laws which govern the world.

(Translated by Professor Samuel F. Darwin-Fox.)

From all Parts of the Globe.

The King of England's Chaplain denounces the French Government!

Extract from "The Times"

Friday, June 8. 1923
(page 17, col. 3)

FRANCE AND THE RUHR.

The Moral Issues.

To the Editor of the Times.

Sir,—Your leading article under the heading "Mr. Baldwin's Opportunity" seems to bring us nearer to the realities of the Ruhr problem than any other front-rank statement in "The Times" so far, and will be welcome proportionately. You speak frankly of "a reign of terror" in the occupied area.

"Any German officials who fail to comply with the slightest behest of General Degoutte are imprisoned or expelled. The number deported amounts to thousands weekly; and the victims' families are uprooted from their homes a few days later and flung into unoccupied Germany, without shelter, without means of subsistence, despair and rage in their hearts. Shootings and riots are growing in frequency and seriousness."

More intimate details were given some weeks ago in "A Woman's Impressions of Life in the Ruhr", by a writer of strongly pro-French sympathies. And yet the French demand that Germany shall abandon "passive resistance" before they will even listen to her. Any hope of her doing so Mr. Leyland's letter to-day should dispel. The strange thing is that any thoughtful Englishman should desire it, considering what is really involved.

For that is something infinitely bigger than money values. Why must we repeatedly give the impression that we are a nation of shopkeepers still? It is the economic loss to this country and to the Empire that seems to point the climax of your statement. An unfriendly onlooker might claim that we only put our foot down when our pockets are touched. To the French themselves it will be a fresh proof of our "materialism". But I venture to claim that, so far as intelligent and undoped British opinion goes, it is on the point of conscience that we are really sorest. It is bad enough to be dragged by France towards universal economic disaster. It is worse to have lost captaincy over our own souls.

For in conniving at this blind appeal to force we are sanctioning exactly what in 1914—18 we utterly refused to tolerate. So far as we countenance the French demand for German submission to material arguments, we are asking Germany to do what, in

ourselves five years ago, would (we elaimed) have meant betraying the human future. Now it is France's turn to deify force. The circumstances and motives are different: the moral and spiritual issues are the same. And the British attitude ought to be—ought from the first to have been—the same, were it only because to act otherwise this time seens to prove the German contention that our war-time talk of moral principles was only British cant after all.

Surely, Sir, if the time has come to face the facts as your leading article puts them, it has also come to tell the French people that, while towards them we remain as friendly as ever, *with the cruel and short-sighted violence of their Government we can have no further truck;* not because it is hurting our pockets, but because, though we may not talk of them, we do still value our souls. Our new Prime Minister is, as you say, peculiarly qualified to handle the economic problem. Some of us are even more thankful that he is also a man with faith to see and courage to face the moral issue, and "seek first the Kingdom of God". He will have the best elements in all parties behind him if he will make it clear to all the world that it is this aspect of the problem that touches the British peoples most closely. It is not yet ten years since August, 1914.

I am, Sir, your obedient servant,

The Deanery, Bristol, June 6.

E. A. Burroughs.

An American Opinion on Germany.

Mr. Langdon Mitchell writes in the "Atlantic Monthly":—

Unless Europe prospers, we cannot progress; and unless Germany prospers, Europe cannot prosper; and without her middle class, Germany cannot exist, much less prosper.

But, to heal the sickness of the world there is more needed than loans, or credits, or moratoriums. We must have, and must show confidence in the human virtue of the human being. Magnanimity to a fallen foe is our tradition, and we have every compelling reason not to break with our own past in that matter. If there is no reconciliation we know what the outcome will be.

The progressive impoverishment of the brain-working class opens up strange vistas and awakens apprehensions that are of the gravest. It is natural to ask, Where will it end? Do all highly educated men sell the tools of their trade, and become hand workers? Or do they sometimes take another course of action, a course honorable to them, possibly, but which if pursued will bring us within measurable distance of the wreck and downfall of European civilization?

Our Letter Box.

RUDOLF EUCKEN has received from one of our friends, living in a town of occupied Germany, a most interesting letter from which we quote the following:—

Dear Sir, D.

Your book "Mensch und Welt", has just arrived, and I beg you to receive my heartfelt thanks, in the name of our political prisoners, for your repeated kind gifts. The increased severity of the treatment has brought great hardships upon them, particularly the so-called hostages, as well as upon the civil population of D. The hostages, many of which are old gentlemen, are obliged to travel on the French military trains by day and by night. All alleviations, visits even from their nearest relations, better food and accommodation, are denied them. Neither are we, the delegates of the Red Cross, nor the prison clergy, permitted access to them. Detention of their persons does not seem to be considered sufficient.

All work of societies and unions is at present forbidden. It is now six months that we are without railway, telegraph and telephone service. We have but one mail a day, and in order to get that one is obliged to drive a very long distance.

BOOKS.

"Political Views of Leo Tolstoi." By Dr. K. S. Laurila, Helsingfors. Published by the "Annals of the Finnish Academy of Science."

TOLSTOI'S character stands out at the present moment in bold and distinct features, it strongly influences every impartial person by its unshakable energy, its sterness, its austerity and its disregard for consequences. One must not consider it in its entirety as something fantastic; it is far too closely in touch with the principal movements of the present time to be regarded in that light, and in this case the evolution of life, bears everywhere the impress of a indomitable longing for truth. Thus, Tolstoi prepares for us a long task, and we cannot be thankful enough to Dr. K. S. Laurila of Helsingfors, a well-known scholar of Finland, who has thoroughly studied the problem, and has published his conclusions, in a work recently in the annals of the Finnish Academy of Science. His book bears the title: "Political views of Leo Tolstoi", it is written in German; let us hope that some German publisher will bring out a German edition, and thus increase the number of readers, as the work is well

worth it. What we particularly appreciate in Laurila's study, is the logical arrangement and the close coherence in Tolstoi's thoughts. In his minute explanations he underlines some striking passages of the Russian thinker. He puts before the reader a plain picture of the movement which animates the whole composition. In the mean time he shows by excellent remarks wherein lies the principal point of the whole. To begin with, we shall follow Laurila's plan and then add a few observations of our own.

1. Religion the Centre in Tolstoi's views of life.

Tolstoi's religious standpoint corresponds to true and primitive Christianity as it is depicted in the Lord's sermon on the Mount. The fact that we are children of God and bound to reciprocal love forms its central tenet. The exhortations: "Thou shalt not bear ressentment, thou shalt live in peace with everyone, thou shalt not shun evil" are most characteristic in Christ's sublime doctrine.

2. Antimilitarism and Pacifism.

Tolstoi condemns any application of force and any defence, in no way must we resist evil. We dare neither begin war, nor take part in it, which leads to the ideal of absolute military nihilism.

3. Anti-patriotism and general Brother hood.

Tolstoi declares patriotic feeling not only of inferior value for morals, but detrimental and destructive. He is convinced that patriotism only consists in an inadmissible preference for one's own people and country compared to other nations and states.

4. Anarchism

Tolstoi rejects and condemns any social order, any state and common wealth, any organisation of human life in common, unless they are entirely volontary and free from constraint and force. Any kind of government as well as any private property is prohibited.

5. Primitiveness.

Thus extolling primitiveness, simplicity and elementariness, Tolstoi rejects any kind of mental culture; he even says: The motto of a really emancipated mind is not: "fiat cultura — pereat justitia, but fiat justitia — pereat cultura" (let culture flourish even if justice perish, but let justice rule even if culture perish). To this corresponds his preference for physical life and physical work and therefore only peasants and labourers for him seem to be men of value and good and virtuous creatures. In the economic realm this leads to enchange and payment in kind, to the closest possible connection between man and his physical wants. The single individual is submitted to the mass, i. e. to an organised or at least only volontarily organised community. In the process of history the individual should be submerged by the wave of life, personality is of no importance whatever.

6. Tolstoi and Bolshevism.

With special minuteness Laurila explains Tolstoi's ideas on Bolshevism; he plainly shows what distinguishes Tolstoi's religious conceptions from Bolshevism, and too points out in how many central points Tolstoi has paved the way to Bolshevism. In most cases people were unconscious of its fatal effect, overestimation of material goods leads to that track, but then of course branches off at a main point.

To these explanations Laurila adds critical considerations which chiefly analize Tolstoi's fundamental ideas on the prohibition of force and constraint. Further more he treats Christ's own doctrine and Luther's theories on politics. With full authority he declares Tolstoi's fundamental mistake in not acknowledging the power of evil in man.

This in truth is the point which is to be emphasised in all political doctrines, unless they degenerate into lasy utopias.

For our part, we wish to add a few remarks. Tolstoi's strong point lies in his radical critic of civilisation, in the unsparing disclosure of the unthruth and nothingness of the modern cultured average man and the lack of love and justice as they are revealed in common life.

We fully understand his sacred wrath against war as it is carried on to-day. In this respect mankind does not show any improvement. In former days people spoke of cabinet wars and simple minded men already thought war to have been overcome. To day economic and financial conflicts are the principal promoters of discord and surpass in mericilessness all the wars of bygone times: to mention but one thing, the terrible effect of the hungerblocade with its fatal consequence for the health of a whole nation. Nevertheless Christianity is a favourite topic of those who are most interested in these questions, but what has the Christian combination of justice and love to do with the economical conflicts which aim at no higher end than unlimited increase of material property.

Do great politicians of our days show the slightest inclination for bounty and mercy? They call themselves Christians, without feeling the wretched untruthfulness of their ways and doings, we should be ashamed of mankind, if they represent it in the whole. And what

for the reckless shallowness and vanity of the actual every day life? Three hundred years ago Comenius speaking of intellectual culture said: Necessaria ignoramus, quia non necessaria discimus (we don't know what is necessary, because we learn what is not). Is this not the catchword of to-day? Restless sham-life ever prevails, it will never vanish, but we live under the impression that we are powerless and unarmed against it; serious exhortations therefore can but be welcome to us.

However, which is the help Tolstoi himself has to bring? He has a sincere religious conviction, but the purport of his Christian views is insufficiant an inadequate; the promissed preventative of evil brings no moral revival, no independant raise, no elevating power. In truth mental emancipation gains the advantage, historical and social results are downright disregarded, the single individual stands in the centre of interest, man's native innocence and insight are taken for granted.

Like Rousseau, Tolstoi is convinced that only men who live in simple and straitened circumstances are good, whereas the members of the higher classes are corrupt. The fact that he opened therewith a deep gap within human society and served an irrational glorification of special classes, is due to there prevailing superficiality of the moral task and to misunderstood difficulties of its great complications. The problem is by no means so easy; the mere interest for a special rank of society will never produce new men; overestimation is just as wrong as depreciation — the problem stands beyond all ranks.

Our conception of man sensibly differs from Tolstoi's. We must state that for man, life can exchange subjection for activity. Thus originate new values, thus moral coherence of mankind becomes possible. By uninterrupted efforts on that line, a realm of love can arise, by the cooperation of the spiritual and the divine in man, his life can be raised and enriched.

Therefore, our aim be not to check force, but to enoble and spiritualize it! — In short, the problems have deeper roots than Tolstoi admits, he sees the principal question in the wrong place. Besides this, we fully acknowledge the ardour and sincerity of his aspirations, but such is the restrictedness of man, often our result is the reverse of what we intended. The doubts that thus possibly arise in us, can only be removed by the conviction that for the last estimation of things, sincere endeavours will ever be of value. Let us therefore most firmly cling to the fact that this human world of ours is a world of fight and of complication and that only utmost exertion of the strength given to us, will help us to overcome want and pain and enable us to give sense and joyfulness to life.

R. Eucken.

(Translated by C. Pownall.)

"Adventures of Lally Helsmark", by Marshall Kelly. In three Volumes. London, Henry J. Drane, Limited.

A three volume novel? So we might suppose from the title. Yet if anyone should take up the book in the expectation of a stirring tale of adventure, he will find himself rudely apostrophized on the very first page: "Fool creatures, in search of diversion, if any of ye have wandered hither attracted by the title of "Adventures", ye hat better wandered elsewhither, for this is a menagerie of quite tame creatures, the relation of whose doings can lend you no most transitory salve." No, it is not a novel, but nevertheless a highly fascinating book. The author takes us over all the ups and downs of hurrying, scurrying modern life, and concludes by opening out the prospect of a new era, with a new faith. A new religion, or rather the only true religion, of which he says: "The years of grace are fast running out, it is high time that you did know what you are to think and to do; there is no longer excuse for wandering uncertain, and if you are not thoroughly sincere in your Religion, free of every kind of sophistry there as the first and foremost thing, you cannot come to good. Here you absolutely must not palter." Sincerity and manful combat against the degrading influences of the world are what Kelly exacts from the truly religious man of our time. In this he coincides with the demands of Eucken.

G. Meyer-Lingen.

"Constitutional Developments in Mysore." Report of the Committee appointed to work out the Details of the Scheme. Bangalore, printed at the Government press.

Mysore is a state in British India, approximately as large as Bavaria, containing in round numbers 5,5 million inhabitants. Ninety years ago it was incorporated into the British dominion, and last year it was promised a new constitution, which the abovementioned Committee was appointed to elaborate.

Their plan has now been published in a fine volume, accompanied by a circumstantial introduction and explanation, which will interest the European reader more than the details of the scheme. For it appears from the principles upon which the authors have worked, that while utilizing European ideas and suggestions something new has been created, a specifically Indian constitution evolved from the peculiar cultural situation. The German reader in particular will remark a fundamental difference from the new German Constitution, this being inorganically engrafted, whereas the former is based upon the conviction that "a constitution is not made, but grows".

The new plane must evolve out of historic conditions and traditions in response to new needs and new facts.

The meaning of this is explained by the words: "Any political organization to be built up in India must take count of the deeply embedded social instincts and social postulates of the Indian peoples" — a maxim, which may be applied to all countries and all nations.

Another point is worthy of remark, namely, the recognition of the decided charge undergone by the views upon democracy, rationalism, party government and the infallibility of majorities current in the last century, a fact to which Rudolf Eucken has himself already must emphatically drawn attention. In India this circumstance is taken into consideration, while in the German constitution it is entirely ignored.

Thus we see the East readily taking up the results of Western thougt for the fertilization of its cultural and political development, however "the East is not imitating the West, but orientating itself to the world that has "broken in upon her slumbers". That it is not imitation, but orientation, appears most clearly from the independent treatment of the question of women's rights. It is founded upon the discernment that "feminism has to be viewed in India from a different angle to that of the West".

It is not our concern here to criticize the design of the constitution in its details. But it may be taken for granted that a performance based upon principles so lucidly thought out and so logically developed, will fulfil the purpose which it is meant for and will provide political life in Mysore with the foundation suited to its requirements.

G. Meyer-Lingen.

Editorial.

As our English Editor, Miss Margaret von Seydewitz has not yet recovered from her illness, this number has been revised by Dr. Elise Lohmann, München.

Programm der Hauptversammlung des Euckenbundes

vom 5. bis 7. Oktober in Jena

Freitag, den 5. Oktober, abends 7 Uhr im Saal der Loge, Löbdergraben: Rede von Rudolf Eucken über „Die Notwendigkeit einer Reformation des Christentums".

Sonnabend, den 6. Oktober, vormittags 9 Uhr im Hause Botzstraße 5: Tagung der Mitglieder.

Tagesordnung:

1. Uebersicht über die Entwicklung des Eucken-Bundes im Jahre 1923.
   a) Bericht des Vorsitzenden.
   b) Kassenbericht und Entlastung der Sekretärin, Frl. Schneider.
2. Vorschläge für eine weitere Organisation des Bundes, die ermöglicht:
   a) Engere Beziehung der verschiedenen Ortsgruppen zueinander;
   b) Einteilung der Ortsgruppen in größeren Städten in kleinere Kreise;
   c) Einrichtung von Kursen in Ferienzeiten, an hübsch gelegenen Plätzen, die auch Einzelmitgliedern Gelegenheit geben, unter Leitung eines bewährten Forschers sich in unsere Probleme einzuarbeiten und zu vertiefen.
   d) Beziehung zu Auslandsdeutschen und zum Ausland überhaupt.
3. Berichte der Ortsgruppen.
4. Vorstandswahl.

Nachmittags 2 Uhr: Gemeinsames Mittagessen.

Abends 7 Uhr im Rosensaal: Vortrag von Herrn Professor Hacker, Berlin, über „Rudolf Eucken und Goethes Faust".

Sonntag, den 7. Oktober, vormittags 9 Uhr im Hause Botzstraße 5: Besprechung über die allgemeinen Ziele des Bundes.

1. Deutlichere Stellung zu den Fragen, die in der Programmrede des vergangenen Jahres erwähnt wurden.
   a) Die prinzipielle Stellung der Industrie im System der menschlichen Zwecke.
   b) Was läßt sich zur inneren Hebung der technischen Arbeit tun?
   c) Die Bedeutung der Kunst für die Lebensgestaltung.
   Kurze Vorträge über diese Fragen bitten wir baldigst anzumelden.
2. Besprechung der juristischen Arbeitsgemeinschaft.
   a) Was kann geschehen, um die laufenden juristischen Fragen unter den Gesichtspunkt des ethischen Idealismus zu stellen?
   Vorträge hierzu bitten wir gleichfalls baldigst anzumelden.
   b) Entwicklung eines Programms für Veröffentlichungen.
   c) Wahl eines Vorsitzenden.

Nachmittags 2 Uhr: Gemeinsames Mittagessen.

Nachmittags 5 Uhr im Rosensaal:

Vortrag von Herrn E. Reuterdahl (Schweden) über „Deutschland und Schweden."

Abends 8 Uhr: Geselliges Beisammensein mit Hausmusik im Hause Botzstr. 5

Bei der Wichtigkeit der aufgestellten Fragen ist eine möglichst zahlreiche Beteiligung dringend erwünscht.

Anmeldungen zur Teilnahme an der Hauptversammlung bitten wir rechtzeitig an das Sekretariat zu richten. Wünsche wegen Quartierbeschaffung werden nach Möglichkeit berücksichtigt. Das Lokal für das gemeinsame Mittagessen wird rechtzeitig mitgeteilt.

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